

The Asbury Journal 75/2: 241-254
© 2020 Asbury Theological Seminary
DOI: 10.7252/Journal.02.2020F.05

Dain Alexander Smith

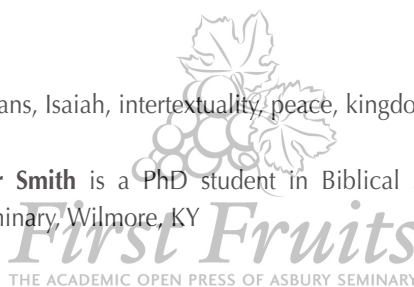
*Prophetic Peace in the Epistle to the Romans:
Intertextuality, Isaianic Discourse, and Romans 14:17*

Abstract:

Interpreters of Romans have not recognized the Isaianic character of Paul's description of the kingdom in Rom 14:17. Therefore, in this paper I demonstrate that there is an intertextual relationship between multiple Isaianic texts and Rom 14:17. First, I identify key texts in Isaiah that depict kings or kingdoms and share terms found in Romans: righteousness, peace, joy, good, and spirit. Second, I conclude by rereading Romans 14:17 in dialogue with Isaianic kingdom texts. This reading reveals that Romans presents the kingdom of God—and the church community—as the fulfillment of Isaiah's eschatological hope for peace.

Keywords: Romans, Isaiah, intertextuality, peace, kingdom of God

Dain Alexander Smith is a PhD student in Biblical Studies at Asbury Theological Seminary, Wilmore, KY



Introduction

It is safe to say that Paul's epistle to the Romans is one of the most contested documents in the New Testament, especially since the Protestant reformation. In recent decades, interpreters have investigated the use and influence of scripture in Paul's epistles.¹ Consequently, interest has arisen in the multitude of scriptural citations, allusions, and echoes in Romans.² Although citations and allusions pervade the entire letter, interpreters have been drawn to Rom 9–11, likely due to the sheer density of citations.³ Isaiah has taken a central position in the discussion because it is cited by name five times, quoted numerous times, and Isaianic allusions and echoes permeate Romans.⁴ Moreover, multiple scholars have noted that the New Testament's theology concerning the gospel and the kingdom of God is intimately connected to Isaiah's eschatological hope, and this connection between the gospel and Isaiah is often identified in Romans.⁵ Lastly, in recent years interpreters of Romans have noticed the prominence of peace language in contrast to the other Pauline Epistles, and this has spurred numerous investigations.⁶

However, interpreters have overlooked the intimate connection between peace and Isaiah in Romans, and interpretations of Rom 14:17 have not recognized the Isaianic character of Paul's description of the kingdom.⁷ Therefore, in this paper I demonstrate that there is an intertextual relationship between multiple texts of Isaiah and the description of the kingdom of God in Rom 14:17. Paul's statement, "The kingdom of God is ... righteousness, peace, and joy in the holy spirit," is not a uniquely Pauline description, but it is characteristic of multiple Isaianic kingdom discourses.⁸ In order to demonstrate this relationship, first, I identify key texts in Isaiah that depict kings or kingdoms, and I indicate that these texts also mention key terms found in Romans: righteousness, peace, joy, good, and the Spirit. Second, I conclude by rereading Romans 14:17 in dialogue with Isaianic kingdom texts. This reading reveals that Romans presents the kingdom of God—and the church community—as the fulfillment of Isaiah's eschatological hope for peace.

Isaiah's Kingdom of Peace and Righteousness

Isaiah is a massive work, and there is no way to cover every text that depicts a king or a kingdom. However, in the following section I demonstrate that peace and righteousness are primary themes in LXX

Isaiah's kingdom discourses. Secondly, good, joy, hope, and Spirit also appear regularly in kingdom discourses.

Isaiah begins with indictment. The people of God are laden with corruption and iniquity. The prophet writes, "Woe, sinful nation, people weighed down with iniquity, offspring who do evil, children who deal destruction" (Isa 1:4). Later, after the song of the vineyard, Isaiah explains God's disdain for the vineyard; "he hoped for justice, and behold there was bloodshed; he hoped for righteousness, and behold there was a cry!" (Isa 5:7).⁹ Clearly, the prophet Isaiah had a problem with the people of God—they were unjust, violent, and corrupt.

Isaiah offers a solution to this quandary in Isa 7, 9, and 11 by envisioning a king who will lead God's people to redemption.¹⁰ Beginning in 7, the prophet explains that a king will be born who does good, not evil; "a virgin will conceive in the womb, and she will birth a son, and you will name him Emmanuel. ... before he knows to prefer evil he will choose *good* (ἀγαθόν). For before the child knows *good* (ἀγαθόν) or evil, he refuses evil, to choose *good* (ἀγαθόν)" (LXX Isa 7:14–16). Although this prophetic utterance may have been about Hezekiah in its initial telling, the depiction of a royal child becomes more phantasmagorical and eschatological in Isa 9 and 11.

For a child was born to us, and a son was given to us, whose government was upon his shoulder: and his name is called the Messenger of great counsel: for I myself will bring *peace* (εἰρήνην) upon the rulers (ἄρχοντας), and health to him. His rule (ἄρχη) is great, and of his *peace* (εἰρήνης) there is no limit upon the throne of David, and his *kingdom* (βασιλείαν), establish it and support it in *righteousness* (δικαιοσύνη) and in judgment, from now and forever. (LXX Isa 9:5–6; emphasis added)

This royal child does not just choose good over evil, but he brings peace to rulers, rules his kingdom in peace, and establishes righteousness forever. Then in Isa 11:1–5 the promised ruler is depicted as Spirit empowered and the paragon of righteousness. Ultimately, the plight of Israel's corruption is prophetically placated by divine intervention. God anoints a new Davidic king with the Spirit, and that ruler will lead God's people to peace, righteousness, and goodness. Ben Witherington concludes, "in Isaiah 7, and even more in Isaiah 9, and finally very clearly in Isaiah 11 our prophet speaks not only of the near horizon but of the more distant one where

an ideal or eschatological ruler with divine attributes and even the very character of God will come and set things right once and for all" (2017: 180).

In a similar manner, Isa 32 hopes for a kingdom where there is a righteous king. "For behold, a *righteous king will reign* (βασιλεὺς δίκαιος βασιλεύσει), and rulers will rule with judgment" (LXX Isa 32:1). Yet, for the time being, society is still doomed; "the positive promise for the future leaves no doubt that in the present Judah has a problem" (Goldingay 2012: 180). This is most exemplified in 32:7, "For the counsel of the wicked will deliberate as a lawless counsel, in order to destroy the poor with *unjust* (ἀδίκους) words and ruin the cause of the poor in judgement." The leaders in Israel show little concern for the poor and the needy, and they govern with injustice rather than justice. Yet, Isaiah is not without hope and the discourse changes. God's people are destined for destruction but there is still hope.

Daughters listen to my words with *hope* (ἐλπίδι) ... the families have left the rich city; they will abandon the desirable houses; ... until the *Spirit* (πνεῦμα) from upon high shall come upon you all ... and *righteousness* (δικαιοσύνη) will dwell in Carmel, and *the works of righteousness will be peace* (ἔσται τὰ ἔργα τῆς δικαιοσύνης εἰρήνη), and *righteousness* (δικαιοσύνη) will ensure relief, by believing (πεποιθότες) for eternity; and his people will dwell in a city of peace (εἰρήνης), they will dwell by believing (πεποιθώς)." (LXX Isa 32:9, 14–18; emphasis added)

The prophetic hope of Isaiah is a kingdom where the Spirit of God is poured out upon the people, and righteousness (δικαιοσύνη) and peace (εἰρήνη) reign (Goldingay 2012: 182). Interestingly, although Isa 7, 9, and 11 highlight different kingly characteristics, ch. 32 disperses those kingly characteristics throughout the kingdom. Therefore, Isaiah's hope is not just for a righteous and peaceful ruler, it is also for a righteous and peaceful kingdom populated by righteous and peaceful people.

This hope does not disappear, and it arises again in Isa 59–60. The prophet asks in 59:1, "Is the hand of the Lord not strong enough to save? Or has he made his ear heavy, so that he should not hear?" The prophet responds with more indictment, and "focuses on the depth and extent of their depravity" (Harman 2011: 442), "Your sins separated you and God, ... your hands have been defiled with blood and your fingers with sins,

and your lips speak lawlessness, and your tongue practices *unrighteousness* (ἀδικίαν). No one speaks *justice* (δικαία) ... they believe (πεποιθασιν) in emptiness and they speak vanity" (59:2–4). Then in 59:8–9 the prophetic indictment increases, "*they did not know the way of peace* (ὁδὸν εἰρήνης οὐκ οἶδασιν) ... *they did not know peace* (οὐκ οἶδασιν εἰρήνην). Because of this, judgment was withdrawn from them, and *righteousness* (δικαιοσύνη) did not reach them; while they waited for light, darkness came to them, waiting for day break, in darkness they walked." The prophet depicts a bleak reality, one where God's people are waiting for justice, but their own injustices have isolated them from their redeemer. Yet, similar to 32, the text turns positive.

The deliverer will come for the sake of Zion, and he will turn away the impiety of Jacob. And this is my covenant with them, says the Lord; my *spirit* (πνεῦμα), which is upon you, and the words, which I gave into your mouth, shall not fail your mouth and from the mouths of your descendants, for the Lord has spoken, from now and forever. Shine, shine, O Jerusalem, for your light is present, and the glory of the Lord is risen upon you. Behold, darkness will cover the earth ... but the Lord shall appear upon you, and his glory will be seen upon you. And kings (βασιλεῖς) will live in your light, and nations in your brightness. (Isa 59:20–60:3; emphasis added)

Isaiah envisions a time when God redeems Israel and God's Spirit rests upon them, so much so that foreign kings live in their new found light. The presence of God and the anointing of the Spirit results in a new kingdom full of righteousness and peace from top to bottom.

I will bestow your rulers (ἄρχοντάς) in *peace* (ἐν εἰρήνῃ) and your overseers (ἐπισκόπους) in *righteousness* (ἐν δικαιοσύνῃ); and they will never again obey unrighteousness (ἀδικία) in your land, nor destruction nor misery in your boarders, but your walls will be called salvation, ... and *all your people are righteous* (ὁ λαός σου πᾶς δίκαιος). (Isa 60:17–18, 21; emphasis added)

Isaiah 59 and 60 depict a kingdom that is helplessly unjust and violent until God intervenes. Kings, rulers, and all the people of Israel are turned peaceful and righteous at the arrival of God and the pouring out of the Spirit.

First Fruits
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

More passages in Isaiah pair peace and righteousness, but I highlight those above because they demonstrate that Isaiah has a pattern and a vocabulary for discussing kingdoms.¹¹ Isaiah begins with indictment, then God sends a leader who is empowered by the Spirit, or the Spirit is sent to empower the people. This divine intervention leads to redemption and restoration, not just for unrighteous rulers, but also for unrighteous people. The result of this transformation is radical peace, righteousness, justice, goodness, joy, and renewed hope.

Romans 14:17 in Intertextual Dialogue with Isaiah

The Isaianic texts delineated above indicate that Isaiah has a consistent “socially charged” discourse (Bakhtin 1981: 291)—or a consistent “ideologeme” (Kristeva: 1980: 31)—when discussing a renewed and restored kingdom.¹² Investigating intertextuality is not just about a sharing of signs (lexical similarity), it is also about a sharing of discourses. Therefore, if Romans shares with Isaiah similar topics, patterns, and vocabulary, then the two can be read together intertextually.

The literary structure of Romans begins by stating its author and its dialogue partners. Romans 1:1–2 states, “Paul, a slave of Christ Jesus, called an apostle, set apart for the *gospel of God, which was promised beforehand through the prophets.*” Romans begins by placing Paul’s discourse in dialogue with, potentially, many prophetic discourses outside of the text. However, the literary structure of Romans offers interpreters clues to which prophetic texts are important for understanding Romans. Isaiah is cited by name five times, and the NA 28 notes an astounding 19 quotations of Isaiah throughout Romans. Thus, Isaiah plays an important role in Romans, and Isaiah is the most pronounced dialogue partner.

Paul’s first large block quotation in Rom 3:10–18 pulls from Isaiah. Paul places Ecclesiastes, Psalms, and Isaiah together to explain that “all are under sin” (Rom 3:9). The catena begins with Eccl 7:20, “a righteous/just (δίκαιος) person does not exist, not even one,” and then it sandwiches Isa 59:7–8 between two Psalm citations; the words chosen from Isaiah in Rom 3:15–17 are, “their feet are swift to shed blood, destruction and misery are in their ways, and they did not know the way of peace (εἰρήνης).”

The scriptural catena in Rom 3 is paradigmatic for how peace is presented throughout Romans. With the exception of Paul’s greeting, every time peace is mentioned righteousness/justice is also mentioned.¹³ Romans 2:10 states, “Glory, honor, and peace (εἰρήνη) to all who does

good." This statement is in a pericope concerning "God's righteous judgment (δικαιοκρισίας)" (2:5), and it is followed by 2:13, "For the ones who hear the law are not righteous (δίκαιοι) in God's sight, but the ones who do the law will be made righteous (δικαιωθήσονται)." Romans 5:1 states, "Therefore, since we are made righteous by faith (δικαιωθέντες), we have peace (εἰρήνην) with God through our Lord Jesus Christ." Romans 8:6, "The mind of the Spirit is life and peace (εἰρήνη)." Then 8:10 explains, "the Spirit is life because of righteousness (διὰ δικαιοσύνην)." Rom 12:18–19 exhorts, "live peacefully (εἰρηνεύοντες) with all people. Never procure-retributive-justice (ἐκδικοῦντες) for yourselves, ... for it is written, 'I myself will repay retributive-justice' (ἐκδίκησις) says the Lord." Finally, Romans 14:17 and 19, "The kingdom of God is ... righteousness (δικαιοσύνη), peace (εἰρήνη), and joy in the holy Spirit. ... Therefore then, let us pursue the things of peace (εἰρήνης)."

The appearance of kingdom, righteousness, peace, good, joy, and the Spirit in Isaiah and Romans validates this paper's argument—the two works share a "socially charged" discourse, or "ideologeme." Romans repeatedly pairs peace with righteousness because Isaiah does the same. Moreover, in the contexts where peace is mentioned, goodness, joy, and the Spirit also regularly occur. Therefore, it is necessary to reconsider Rom 14:17 and its surrounding context in dialogue with Isaiah's key kingdom texts.

There is no one kingdom text in Isaiah that perfectly holds all the terms from Rom 14:17, but there are many texts that share the topic and some of the terminology. Interpreters have often noted the similarities between Rom 14:17 and 5:1–5.¹⁴ Interestingly, the NA 28 and Michael J. Gorman note an allusion to Isa 32:17, "the works of righteousness (δικαιοσύνης) will be peace (εἰρήνη)," in Rom 5:1, "since we are made righteous (δικαιωθέντες) by faith we have peace (εἰρήνην) with God" (2013: 234). Multiple reasons indicate that Rom 14:17, like 5:1, is an allusion to Isa 32. First, both texts describe a kingdom (Isa 32:1 and Rom 14:17); second, both pair righteousness and peace (Isa 32:17–18; Rom 14:17); and third, both mention the Spirit (Isa 32:14; Rom 14:17). Furthermore, if one extends beyond 14:17 and into the surrounding context, there is more evidence that Rom 14 alludes to Isa 32. In Isa 32:17 the righteous are described as "believing (πεποιθότες) for eternity/an age," and 32:18 repeats, "they will dwell by believing (πεποιθώς)." Interestingly, in Rom 14:14, Paul uses the same verb (πειθω) in the perfect like Isa 32:17 and 18, "I know and I have

been persuaded (πέπεισμαι) by the Lord” (Rom 14:14). Reading Rom 14 and Isa 32 in dialogue reveals that the peaceful, eschatological kingdom that Isaiah hoped for is presented as a reality in Romans. The people of God, in Christ, represent a peaceful kingdom where God’s Spirit reigns and the ripples of righteousness and peace permeate the population. Perhaps, Paul understands that he is now participating in this eschatological “believing” (πεποιθότες) community and he has been “persuaded” (πέπεισμαι). The people of the kingdom in Isaiah live in righteousness and peace and believe in the Lord, and Paul does the same.¹⁵

Isaiah 59–60 is one of the most extensive discourses on the peaceful and righteous kingdom. There is a direct quotation from Isa 59:7–8 in Rom 3:15–17. Therefore, it is also possible that Rom 14:17 and the surrounding context alludes to Isa 59–60 because it has already been cited in Romans. Both texts describe kingdoms (Isa 59:20–60:3; Rom 14:17), and both texts emphasize righteousness, peace, and the Spirit (Isa 59:21; 60:17–18, 21; Rom 14:17). Furthermore, in Isa 59 after mentioning those who “do not know the way of peace,” the prophet explains, “in darkness they walked (περιεπάτησαν)” (59:9). “Walk” (περιπατέω) is a rare term in LXX Isaiah, only appearing in chapters 59 and 8, but “walk” also appears in Rom 14:15. “For if your brother is grieved because of food, then you are not walking (περιπατεῖς) according to love.” Additionally, “walk” also appears in 13:12–13, “Therefore, let us put off the works of darkness, and put on the armor of light. As in the day, let us walk (περιπατήσωμεν) honorably.” Although “walk” is not a rare word in Pauline literature, the reversal of walking in darkness from Isa 59:9 to walking in the day in Rom 13:13 is striking. Furthermore, in 14:1 Paul writes, “Welcome those who are weak in faith not for the purpose of disputes of opinions (διαλογισμῶν).” This term for “opinion” (διαλογισμός) is only used five times in Pauline literature, and it only occurs in LXX Isaiah in 59:7—but it is used twice.¹⁶ “Their swift feet run to wickedness to shed blood; and their *opinions* are the *opinions* of fools (οἱ διαλογισμοὶ αὐτῶν διαλογισμοὶ ἄφρόνων), destruction and misery are in their ways.” Notice, when Paul cites Isaiah in Rom 3:15–17, the phrase “their *opinions* are the *opinions* of fools” is omitted, but Paul uses this emphatically repeated term later in Rom 14:1. Reading Rom 13–14 in dialogue with Isa 59–60 reveals that Paul wanted the Christian community to be the kingdom depicted in Isaiah—where the Spirit of God rested upon God’s people, and they knew the ways of righteousness and peace. However, the quarrels over eating certain foods and observing certain days threatened

the peace. If the community quarreled over “opinions” (διαλογισμός), they were at risk of turning away from God’s light and wandering back into darkness. “It is a real political and social peace that Christ enables and, moreover, demands of those who truly belong to His kingdom. This cannot be a one-sided peace, favouring one group over another” (Campbell 2008: 25). Therefore, when Rom 14 is read in dialogue with Isa 59–60, it becomes a text that is appealing to kingdom ethics—an ethic of peace not violent division.

Conclusion: the Eschatological Kingdom of Peace

Although scholars in recent decades have interpreted Rom 14:17 in terms of Paul’s eschatology and his ethics, the connection between peace, righteousness, and Isaiah’s kingdom discourses has been overlooked. In this paper I revealed that there is a larger socially charged discourse that explains Paul’s articulation of the kingdom. “The kingdom of God ... is righteousness, peace, and joy in the Holy Spirit” because the eschatological hope of Isaiah was a reality in Paul’s present. In Paul’s believing communities, people are made righteous through the work of Christ and the power of the Spirit. The result of this transformation is a community founded on peace—those who are righteous, or justified, are peacemakers.

Craig Evans has noticed the connection between Jesus’s ministry and Isaiah’s kingdom, but he has overlooked this in Romans. Moreover, Evans does not recognize the importance of peace to the kingdom in Isaiah. He writes, “The principal elements of Jesus’ proclamation of the kingdom are present in Second Isaiah ... the demand for repentance, and the summons to faith are all rooted in the language and vision of Second Isaiah” (1997: 672–73). Evans is correct that repentance and faith are essential to the kingdom, but this study has also demonstrated that peace is essential to Isaiah’s kingdom and to the Gospel. Moreover, Evans is quick to conclude that Isa 52:7 is the foundation of Paul’s understanding of the gospel, but he overlooks that peace is essential to the gospel in 52:7: “one who *proclaims the good news of peace* (εὐαγγελιζομένου ἀκοῇν εἰρήνης), ... I shall make your salvation heard, saying, oh Zion, *your God will reign* (Βασιλεύσει σου ὁ θεός)” (1997: 689–90). In a similar manner, Ross Wagner writes, “Paul finds in Isaiah a fellow preacher of the gospel, *the message that reveals God’s righteousness* for all who believe, for the Jew and also for the Greek” (2002: 356). Although Evans and Wagner are correct that Isaiah is integral to Paul’s articulation of the gospel, they overlook the centrality of

Isaiah's kingdom of peace. Wagner even emphasizes righteousness, but he misses the connection of peace and righteousness in Isaiah and Romans.

Isaiah's kingdom discourses explain the union of the kingdom, gospel, righteousness, and peace in Rom 14:17 and many other texts in the NT (Luke 1:79; Acts 10:35–36; 2 Pet 3:13–14; Jas 3:18; Heb 12:13). More work is needed in Luke, Acts, the General Epistles, and Hebrews in order to demonstrate whether it is appropriate to read these texts in dialogue with Isaiah. Yet, at the moment, it seems that Romans is not unique. Peace and righteousness are essential to the gospel and the kingdom of God.

In conclusion, Romans 14 imagines a community where God has replaced division and violence with righteousness and peace through the Holy Spirit. The church then, and today, must not only be made righteous, but it must also be made peaceful. The kingdom of God requires that Christians be peacemakers. "Pursuing the kingdom of peace is a call to work for peace. ... Christians are called to become actively involved in the transformation of the world. They not only wait but also work for that kingdom" (Simmons 1982: 603). This call to work for peace is not passive, it is active. Peace in God's kingdom is creative, productive, and transformative. When Christians pray, "may your kingdom come and will be done," they are praying for peace, and they are praying for the power to make peace.

End Notes

¹ For an overview of the various ways in which NT authors were thought to use scripture see, Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 5–14; to see contemporary proposals, Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Valley Forge, PA: Trinity Press International, 1996); Craig A. Evans, and James A. Sanders eds., *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals*, JSNTSupp 148 (Sheffield: Sheffield Academic, 1997); Kenneth D. Litwak, "Echoes of Scripture? A Critical Survey of Recent Works on Paul's Use of the Old Testament" *CurBR* (1998): 260–88; Richard B. Hays, *The Conversion of the Imagination: Paul as Interpreter of Israel's Scripture* (Grand Rapids: Eerdmans, 2005); Stanley E. Porter, ed. *Hearing the Old Testament in the New Testament*, McMaster New Testament Studies (Grand Rapids: Eerdmans, 2006); J. Ross Wagner, "Paul and Scripture" in *Blackwell Companion to Paul*, ed. Stephen Westerholm (Blackwell, 2011), 154–71; G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids: Baker Academic, 2012), 40; B. J. Oropeza, and Steve Moyise, eds., *Exploring Intertextuality: Diverse Strategies for New Testament Interpretation of Texts* (Eugene, OR: Cascade, 2016).

² Craig A. Evans, "Paul and the Hermeneutics of 'True Prophecy': A Study of Romans 9–11," *Biblica* 65 (1984): 560–70; "Paul and the Prophets: Prophetic Criticism in the Epistle to the Romans (with Special Reference to Romans 9–11)," in *Romans & The People of God*, eds. Sven K. Soderlund and N. T. Wright (Grand Rapids: Eerdmans, 1999), 115–28; Shiu-Lun Shum, *Paul's Use of Isaiah in Romans: A Comparative Study of Paul's Letter to the Romans and the Sibylline and Qumran Sectarian Texts*, WUNT 156 (Tübingen: Mohr Siebeck, 2002); J. Ross Wagner, *Heralds of the Good News: Isaiah and Paul "In Concert" in the Letter to the Romans*, NovTSup (Leiden: Brill, 2002); "Isaiah in Romans and Galatians," in *Isaiah in the New Testament*, *The New Testament and the Scriptures of Israel* (London: T&T Clark, 2005), 117–32; Florian Wilk, "Paul as User, Interpreter, and Reader of the Book of Isaiah," in *Reading the Bible Intertextually*, eds. Richard B. Hays, Stefan Alkier, and Leroy A. Huizenga (Waco, TX: Baylor University Press, 2005), 83–100; Christopher R. Bruno, "The Deliverer from Zion: The Source(s) and Function of Paul's Citation in Romans 11:26–27," *TynBul* 59 (2008): 119–34; Mark Forman, "The Politics of Promise: Echoes of Isaiah 54 in Romans 4.19–21," *JSNT* 31 (2009): 301–324; Dane C. Ortlund, "The Insanity of Faith: Paul's Theological Use of Isaiah in Romans 9:33," *TJ* 30 (2009): 269–88; Dietrich-Alex Koch, "The Quotations of Isaiah 8,14 and 28,16 in Romans 9,33 and 1Peter 2,6.8 as Test Case for Old Testament Quotations in the New Testament," *ZNW* 101 (2010): 223–40; Andrew David Naselli, *From Typology to Doxology: Paul's Use of Isaiah and Job in Romans 11:34–35* (Eugene, OR: Pickwick Publications, 2012); Delio DelRio, *Paul and the Synagogue: Romans and the Isaiah Targum* (Eugene, OR: Pickwick Publications, 2013); Robert C. Olson, *The Gospel as the Revelation of God's Righteousness: Paul's Use of Isaiah in Romans 1:1–3:26*, WUNT 428 (Tübingen: Mohr Siebeck, 2016); J. Edward Walters, "How Beautiful Are My Feet: The Structure and Function of Second Isaiah References in Paul's Letter to the Romans," *Restoration Quarterly* 52 (2019): 29–39.

³ Evans, "Paul and the Hermeneutics of 'True Prophecy,'" 560–70; Evans, "Paul and the Prophets," 115–28; Wagner, *Heralds of the Good News*; Bruno, "The Deliverer from Zion," 119–34; Ortlund, "The Insanity of Faith," 269–88; Koch, "The Quotations of Isaiah," 223–40; Naselli, *From Typology to Doxology*.

⁴ Isaiah is cited by name in Rom 9:27, 29; 10:16, 20; 15:12, and the NA 28 notes quotation from Isaiah in Rom 2:24; 3:15–17; 9:20, 33; 10:11, 15, 21; 11:8, 26, 27, 34; 14:11; 15:21. For a full treatment of the potential allusions and echoes see, Shum (2002: 177–257) and Wagner (2002: 342–43).

⁵ Craig A. Evans, "From Gospel to Gospel: The Function of Isaiah in the New Testament," in *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*, vol. 2 (Leiden: Brill, 1997): 689–90. Also see, J. F. A. Sawyer, *The Fifth Gospel: Isaiah in the History of Christianity* (Cambridge: Cambridge University Press, 1996), 21–41; Evans, "Paul and the Prophets," 115–28.

⁶ Pieter G. R. DeVillers, "Peace in the Pauline Letters: A Perspective on Biblical Spirituality," *Noet* 43 (2009): 1–26; Victor P. Furnish, "War and Peace in the New Testament," *Interpretation* 38 (1984): 363–379; Albin Jr. Huss, "The Voice of Isaiah in Paul's Proclamation of Peace" (PhD diss., Trinity Evangelical Divinity School, 2005); Michael J. Gorman, "The Lord of Peace: Christ Our Peace in Pauline Theology," *Journal for the Study of Paul and His Letters* 3 (2013): 219–53; Edward M. Keazirian, *Peace and Peacemaking in Paul and the Greco-Roman World*, StBibLit (New York: Peter Lang, 2013); Mary Schmitt, "Peace and Wrath in Paul's Epistle to the Romans," *The Conrad Grebel Review* 32 (2014): 67–79; Willard M. Swartley, *Covenant of Peace: The Missing Peace in New Testament Theology and Ethics* (Grand Rapids: Eerdmans, 2006).

⁷ This is not to say that no scholars have recognized the importance of peace in Pauline Literature. Swartley, *Covenant of Peace*, offers a comprehensive treatment of the theology of peace in the NT (2006), and Michael J. Gorman writes, "There are, of course, exceptions, according to Swartley: The New Testament ethics of Wolfgang Schrage, Allen Verhey, and Richard Hays, and J. Christiaan Beker's theology of Paul for example" (2013: 221).

⁸ All New Testament quotations are my own translation.

⁹ Both Isa 1:4 and 5:7 are my translation of the Hebrew text.

¹⁰ From this point forward, every reference to Isaiah is exclusively referring to LXX Isaiah, and the translation is my own.

¹¹ There are more passages to consider in Isaiah that pair righteousness and peace: Isa 7:14–16; 9:5–6; 11:1–5; 26:1–5, 9–14; 33:5–8; 41:1–3; 48:14–19; 54:10–14; 57:1–2.

¹² Mikhail Bakhtin explains "socially charged discourse" as "each word tastes of the context and contexts in which it has lived its socially charged life; all words and forms are populated by intention. Contextual overtones (generic, tendentious, individualistic) are inevitable in words" (1981: 293). Julia Kristeva, explains ideologeme as "The concept of text as ideologeme determines the very procedure of a semiotics that, by studying the text as intertextuality, considers it as such within (the text of) society and history" (1980: 37).

¹³ The translated terms righteousness, righteous, justice and just are discussed interchangeably in this paper because they represent the Greek word family δίκ- e.g. δίκαιος, δικαιοσύνη, etc.

¹⁴ Colin G. Kruse, *Paul's Letter to the Romans*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2012), 522–23; Gorman, "The Lord of Peace," 234 and 239. Also see, Jack P. Lewis, " 'The Kingdom of God . . . Is Righteousness, Peace, and Joy in the Holy Spirit' (Rom 14:17): A Survey of Interpretation," *Restoration Quarterly* 40 (1998): 53–68.

¹⁵ There may be more intertextual echoes; Isa 32:11 uses *πείθω* and *λυπέω*, and Rom 14:15 also uses *λυπέω*, but space does not permit an explanation of this relationship.

¹⁶ *Διαλογισμός*: Rom 1:21; 14:1; 1 Cor 3:20; Phil 2:14; 1 Tim 2:8.

Works Cited

- Bakhtin, M. M.
1981 *The Dialogic Imagination: Four Essays*. Edited by Michael Holquist. University of Texas Press Slavic Series 1. Austin, TX: University of Texas Press.
- Campbell, William S.
2008 "Unity and Diversity in the Church: Transformed Identities and the Peace of Christ in Ephesians." *Transformation* 25 (1): 15–31.
- Evans, Craig A.
1997 "From Gospel to Gospel: The Function of Isaiah in the New Testament." In *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*, 2:651–91. Leiden, Netherlands: Brill.
- Goldingay, John
2012 *Isaiah*. Grand Rapids, MI: Baker Books.
- Gorman, Michael J.
2013 "The Lord of Peace: Christ Our Peace in Pauline Theology." *Journal for the Study of Paul and His Letters* 3 (2): 219–53.
- Harman, Allan M.
2011 *Isaiah: A Covenant to Be Kept for the Sake of the Church*. Ross-shire, UK: Christian Focus.
- Kristeva, Julia.
1980 *Desire in Language: A Semiotic Approach to Literature and Art*. Edited by Leon S. Roudiez. Translated by Thomas Gora and Leon S. Roudiez. European Perspectives. New York, NY: Columbia University Press.
- Shum, Shiu-Lun.
2002 *Paul's Use of Isaiah in Romans: A Comparative Study of Paul's Letter to the Romans and the Sibylline and Qumran Sectarian Texts*. WUNT 156. Tübingen: Mohr Siebeck.
- Simmons, Paul D.
1982 "The New Testament Basis of Peacemaking." *Review & Expositor* 79 (4): 597–605.

Swartley, Willard M.

2006 *Covenant of Peace: The Missing Peace in New Testament Theology and Ethics*. Grand Rapids, MI: Eerdmans.

Wagner, J. Ross.

2002 *Heralds of the Good News: Isaiah and Paul "In Concert" in the Letter to the Romans*. Vol. 101. NovTSup. Leiden, Netherlands: Brill.

Witherington, Ben.

2017 *Isaiah Old and New: Exegesis, Intertextuality, and Hermeneutics*. Minneapolis, MN: Fortress.



First Fruits
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY